

A

REVIEW

OF THE

S. T A T E

OF THE

ENGLISH NATION.

Thursday, November 7. 1706.

MAny are the vigorous Opposers of the approaching Union of both Kingdoms; I call it approaching, because I hope yet, that all these Opposers shall not be able to do themselves so much Mischief, even as they themselves seem to wish.

I am enquiring, why the two Churches of either Nation are suppos'd not to be able to subsist under one Government? A malicious and ill-grounded Suggestion back'd with no Proofs, supported with no substantial Allegations, or the least Example in History. I hinted before, how the *Protestant* and *Popish* Churches abroad subsist together in several Governments, and think I brought a just Parallel of the two differing National Establishments of this Island, yet subsisting under one Sovereign.

I am now showing, how the Civil or Politick Interest of these Churches call for this Union; And how naturally they incline both Parties to wish for it, and sincerely to set about it.

The respective Churches of *England* and *Scotland*, however differing in their respective Discipline, Modes of Worship, and Church-Government, nay suppose their Differences were really greater than they are, are nevertheless BOTH PROTESTANT, built upon the same Reformation from Popery, nearly related as to the manner of their bringing it to pass, and not a little assistant to one another in that Reformation. They united in the Consequence of it to reduce Popery, banish the *Romish* Tyranny, and suppress the Bigottry of Abbeys and Monasteries.

I do not examine here, whether of these two Churches made the farthest Step in the Work, nor reflect upon any that have come under voluntary Engagements to advance to farther; these are to themselves, and relate nothing to the Union it self.

But as they reform'd together, they have ever since been embark'd against the same Enemies, both abroad and at home; Enemies too powerful to be despis'd; and considering the Advantages they have gain'd upon them, 'tis next to a Miracle, that both of them have not been subverted long ago.

Enemies that, not against this or that Church, are more or less inveterate, as they are more or less reform'd, but as they are reform'd at all——The general Deserting the *Romish* Church has been the Foundation of general Enmity to them both; and considering the unhappy Steps both sides have taken towards their own Destruction, 'tis more than miraculous, that they are yet preserv'd——And indeed I must own, 'tis true of both these Nations, they must be sav'd against their Wills, and yet cannot be ruin'd but by their own Consent. How this Paradox is reconcil'd, wants very little Description, and I cannot spend time about it; 'tis easie to the Understanding, the thing is too plain, the People of both Nations are too blind to their own Interest, and their Governours are too often oblig'd to see for them; if the Governour is so happy to see the true Way of their Felicity, they are happy, if not, undone; and if ever they see again, 'tis too late to remedy it but by Force.

Tho' this is an unhappy Truth, I pretend to make it out to be a Truth; tho' at this time 'tis needless to descend to it——My present Argument lies on the great Debate about the Church of *England*, and the Church of *Scotland* having one general Interest. Let their separate Interests be what they will; Let Parties push at, and propose what they will; 'Tis plain, their national, their general Interest is the same; they have the same Interest as *Protestants*, and the same Enemies; they have the same Interest as the general Subjects of *Britain*,

and their Prosperity depends upon the same Foundation, *Viz.* The Liberties and Safety of *Britain*.

Now, if any Gentlemen please to argue the separate Interest of the respective Churches of *England* and *Scotland*, and that therefore they must not unite; I would put this general Interest in the Way as a general Answer——They are bound to unite, to support their universal Interest as *Protestants*——And let me observe to you, Gentlemen, here, how generally this Truth happen to be made good, whenever you come on either hand to any Distress.

When in the Affair of the late King *James*, what was it was the general Subject of the Church of *England* Preaching, but Peace, Charity, forgetting Injuries, and an universal giving up our selves to do good to one another——Laying aside the personal and private Grudges, and Remembrance of former Unkindnesses, that, by State-Policy, had been push'd upon both Parties, and all the Doctrines of brotherly Kindness were preach'd up, that were possible to be thought of.

How these Gentlemen have been pleas'd to forget these things since, is not my present Business to discover; I chose to close them up with a Covering of Charity. We are now upon Union, and I am enquiring now, why the Interests of both Parties may not be so reconcil'd, as that the two Churches may entirely incorporate in their Civil Interests, and not at all encroach upon one another in Respect to their Ecclesiastick.

I confess, the Allegations, with Respect to the Security of the Church on both sides, are very specious, and the Jealousies form'd from them, seem to me arm'd with wonderful Arguments; such as their inferiour Power to the *English*, and their being smaller in Representative, and abundance such Pretences, advanc'd by those that are not seeking good Terms for the *Scots* upon a Union, but really to have no Union at all; and for this Reason, I shall first endeavour to clear up the Safety and Security to the Church of *Scotland*, as what is immediately before us; and in the Consequence of the thing, the
Church

Church of *England* will find, I shall do her that Justice; that her Security and that of *Scotland* shall go upon the same Foot, and therein the Justice and Honour of the Union shall be demonstrated; that there is mutual Security provided, mutual Provision made, and mutual Care taken of one Church as well as another, and the weak Surmises of Parties must die in this Case.

No Man in *England* can tell me one thing, in which the Security of *England* is provided for; but I'll tell him, that in the same Provision, the Church of *Scotland* is equally secur'd. No Man can tell me,

where the Security of the Kirk of *Scotland* is provided for; but I'll tell him, that the same Provision is made for the Church of *England*, where the Circumstances have the least Agreement—

And in this, the Beauty of the Union consists; in this the Honour of the Treaters on both sides, however ill treated in Print, as well as in the Streets, is to be seen; that they treated with all the Honour, Charity, Caution and Prudence imaginable, in bringing all things to Equalities, which in short is the Foundation of all Justice in the World.

MISCELLANEA.

MY last concluded with a Description of a *Golden Devil*, which I might have run on, and have examin'd all the rest of his Camelion-like Artifices under this Allegory; but being willing to bring this down to the Question, the Enquirer may be pleas'd to understand by this, in short, that the Devil is of every Colour; that he can work best upon the wretched Imagination of a Man, by either, as the Circumstance requires, to allure or affright— And therefore, if the Enquirer in this Question, who has not yet discover'd, whether he be serious enough to accept of a serious Reply, will take my Advice kindly, and if he won't, perhaps somebody else may; 'tis this, Expect him in every Colour, that may assist to delude and abuse thee; and therefore have a care of every thing, in which he is capable of lurking to thy Disadvantage; be caution'd of him in thy Affections, when thou look'st at Beauty; in thy Palate when thou taste'st the Wine; in thy Trade when prompted to Bargains; but if you would see the Devil to your most Advantage, see him boldly in your Conscience, the uglier the better, never fear him there; if you can but look steadily at him, he will be gone, and never after care for thy Company; the rest I leave to your better Teachers to go on with; only tell all those Gentlemen, who

send Questions to me, that have any thing in them, tending to Prophaneness, this is the Method they are like to be answer'd; if therefore they do not like my Preaching, let them not send their Texts to me.

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